School of Theology at Claremont
1001 1345966

The Library

SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

True Bible Chronology

True Bible Chronology

Four Millenniums from Adam to Christ proved by the Statements of Scripture, and corroborated by the *scientifically-recorded* Chronology of the Great Pyramid

BY

BASIL STEWART

Author of *The Witness of the Great Pyramid; The Mystery of the Great Pyramid; The Great Pyramid and Current Events; The Bible in Stone*, etc., etc.

"*Chronology is the backbone of History.*"—SIR FLINDERS PETRIE.

LONDON

GEORGE ROUTLEDGE & SONS, LTD.

BROADWAY HOUSE: 68–74 CARTER LANE, E.C.

1930

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

"When we get men to understand that the same accuracy which is required in the observatory room, and in the cabin of the chief officer of a ship when calculating latitudes and longitudes, is necessary for investigating the Word of God, we shall secure a great triumph over misconception. The time of the Bible is the same as that produced by the works of God, and therefore accuracy is as much required in one case as in the other. When we allow this, the Bible will no longer be kicked about like a football by all the sceptics and higher critics of Europe."—DIMBLEBY.

PRINTED IN GREAT BRITAIN BY
STEPHEN AUSTIN & SONS, LTD., HERTFORD.

University of Southern California

Rel. 220.9 S849t

Transferred Methodist World Service Fund Religion

CONTENTS

		PAGE
	INTRODUCTION	1
CHAPTER		
I.	EARLY CHRONOLOGY	9
II.	ANTE-DILUVIAN PERIOD: ADAM TO NOAH	20
III.	FROM THE DELUGE TO THE CALL OF ABRAHAM	27
IV.	THE MOSAIC DISPENSATION	38
V.	FROM THE DESTRUCTION OF JERUSALEM TO THE TIME OF CHRIST	49
VI.	THE GREAT PRYAMID'S CHRONOGRAPH	57
	NOTES	67
	INDEX OF AUTHORS REFERRED TO IN THE TEXT	87
	GENERAL INDEX	88

LIST OF TABLES

PAGE

1. From Adam to the Flood. . . 21
2. Pre-Diluvian Patriarchs . . 23
3. From the Flood to the Call of Abraham 27
4. From the Call of Abraham to the Exodus 29
5. Intermediate Dates between Abraham and Exodus . . 33
6. Period of the Judges and Oppressions 42
7. Kings of Judah 44
8. Chronological Summary . . 55
9. Bible Dates in the Great Pyramid's Chronograph 65

Plate I. Sectional Diagram of the Great Pyramid . . 56
" II. Diagram of the Pyramid's Chronograph . . 60
" III. Biblical Dates defined in Great Pyramid . . 64

INTRODUCTION

The writer's books and articles upon the Great Pyramid have brought him a wide correspondence upon the various aspects of that subject, and particularly upon its record of chronology. As a consequence, various chronologic theories, some professing to be based upon the Great Pyramid and at the same time supported by Biblical chronology, have been put before him.

As, however, all these schemes varied both from one another—sometimes widely so—and from the true chronology geometrically and astronomically (and therefore *accurately* and *unalterably*) defined in the Great Pyramid, it is obvious they could not all be correct, in spite of their authors' claims.

The present writer therefore determined to examine the question of Biblical chronology solely from the statements of the Bible itself, and entirely uninfluenced by the views of other investigators, only accepting their dates when satisfied as to their correctness from his own *independently calculated* dates.

School of Theology
at Claremont
A9761

In publishing his results, the author's purpose is to prove the fact revealed in the Great Pyramid's scientifically expressed chronology—*and to lead others to verify it for themselves*—of four millenniums from the Epoch of Adam to the time of our Lord, and that *this fact is clearly stated in the Bible, once its method of chronology is understood.* The method of investigation employed has been to take *only* the statements of the Bible, and accept statements from other sources *only when they agreed therewith.*

The investigations which study of this subject has brought to light have suggested to the writer that one reason for the varying Bible chronologies produced by numerous chronologers—it has been stated that "over two hundred varying computations have been made as to the date of (Adamic) creation, ranging from 3483 years (B.C.) to 6984"—is inconsistency on the part of their compilers, due mainly to a desire to make their chronology fit within certain prescribed limits in order to conform to some theory of chronology and its origin.

Thus, for example, in calculating the periods covered by the early patriarchs, their ages will be taken sometimes from the Hebrew version, sometimes from Greek Septuagint, or from the Samaritan text, and sometimes from

apocryphal writings,* or from the works of a secular writer such as Josephus, who himself seems to have gone to such sources for some of his statements, thereby obtaining a wide range of possible results.

Thus the total period from Adam to the Deluge is, according to the Hebrew version 1656 years, the Samaritan 1307, and in the Septuagint 2262 years, a difference between the highest and lowest figures of 955 years. By comparing the Hebrew and Septuagint versions it will be noticed that the extra years in the latter are (except in the case of Lamech) accounted for by the addition of exactly 100 years to the ages of most of the patriarchs. That this is due to design and is not the result of an accident in copying or translation, is evident from the *total* ages (i.e. sum of years before birth of son and residue of their lives after) being the *same* in both Hebrew and Septuagint. Thus, age of Adam at birth of Seth is given as 130 in the Hebrew and 230 in the Septuagint; residue of life 800 and 700

---

* An example of such works, and one of the best known, is the "*Book of the Cave of Treasures*, a History of the Patriarchs and their Successors from the Creation to the Crucifixion of Christ"—Translated from the Syriac Text of the fourth century A.D. by Sir E. A. Wallis Budge (R.T.S.), 1927.

years respectively. Total in both records 930 years. Similarly for other patriarchs.

Now while there is no reason why the Hebrews should want to shorten their ancient chronological records, the fact that the Greek-speaking Jews in Egypt were living in, and influenced by, a country whose priests and historians claimed an immensely ancient chronology for their past history, was sufficient incentive for them also to make *their* past chronology as old as possible. And if we carry the two records beyond the Flood, down to the Call of Abraham, we find the LXX chronology for the "Generations of Shem" increased more than three-fold when compared to the Hebrew. Not only are the lengths of each generation increased by 100 years exactly (and Nahor by 150), but a second Cainan (following Arphaxad) is inserted, thereby adding an extra 130 years to the chronology. The result is that, if we take the Call of Abraham as a basal date, the chronology of the LXX is carried back 1486 years further to its starting point (Adam) than the Hebrew chronology.

Another reason for different chronologies being produced is due to assumptions being made and treated as basal facts. Thus one recent chronologer writes: "It is impossible to identify Menephtah with the Pharaoh of

the Exodus *if* the Exodus took place 200 years before his reign." But since the Exodus did occur, not 200 years *before* the time of Menephtah, but actually during that Monarch's reign (as will be explained later), the foregoing assumption is clearly based upon wrong data, and therefore nullifies any inferences drawn from it.

Again, the same writer says: "Taking, then, *for granted*, that the Temple was founded in 969 B.C., we have the Exodus 480 years earlier." Unfortunately again an incorrect assumption, as the foregoing is not the date for the founding of Solomon's Temple as derived from Bible chronology and history.

The method used by the present writer has been to adhere *solely* to our English Bible throughout (and this is the only fair and logical one), which follows the Hebrew text, which all authorities agree is the most reliable. It has been exposed to fewer chances of corruption than either the Samaritan or the LXX texts, and greater care has been taken with it to guard against errors than with either of the other versions. In the case of the Samaritan text, it had first to be re-written in a different script, and has since then been copied by scribes ignorant of Hebrew and therefore liable to make mistakes. With the Septuagint, it had

first to be translated into a totally different language, the translation being made by men not always fully conversant with the language they were translating. "The outcome of the whole examination" (of the various versions), writes the Rev. A. H. Finn (*Starting Place of Truth*), "is that the Hebrew text now received, commonly called the Massoretic text, has preserved in all essentials, and to a very great extent even in minute detail, the original text of those Five Books (Pentateuch) which are the necessary foundation for all the subsequent books of the Old Testament, and therefore of the New Testament as well."

It was upon the Hebrew text that Archbishop Ussher (1650) based his chronology, first added to our English Bible by Bishop Lloyd in the edition of 1701, and the reader will notice that the chronology herein set out virtually agrees—but derived quite independently—with Ussher in its general outline, allowing for difference of basal date.

To come down to recent times, Dimbleby in his *Historical Bible* (1897) also follows the Hebrew chronology. By converting his A.M. (*Anno Mundi*—Year of the World) dates into their equivalent B.C. dates, it will be found that, while some of his intermediate dates differ, his principal ones, such as Creation of

Adam, the Exodus, and the Nativity, corroborate precisely the scheme of the present writer. Dimbleby's chronology, moreover, based solely upon the chronologic statements of the O.T., *and quite apart from his astronomical theories*, agrees precisely in its framework with the geometrically and astronomically derived chronology of the Great Pyramid, a subject with which he was unacquainted, and which, in fact, in his day, was not understood with the precision now attached to it. His chronology commences with the autumnal equinox of B.C. 4000, and finishes at the autumnal equinox of A.D. 2001, the date of the Millennium of Bible prophecy, and this is precisely the 6000 years of the Great Pyramid's chronograph.

An explanation, however, is necessary when transferring his A.M. dates into their equivalent B.C. dates. His note in italics at top of p. 16 of his *Historical Bible* appears to give 4004 B.C. (the zero year of Ussher's chronology) as equivalent to his A.M. 0, and not 4000 B.C. Reference, however, to his Preface, at the foot of which he gives December, A.D. 1897, as A.M. 5896; or to his note at the top of p. 1, where he gives September, 1895 (meaning autumnal equinox), as first day of A.M. 5894, shows that his A.M. zero falls in the autumnal equinox of 4000 B.C.

His note on p. 16 is intended to indicate that if *Ussher's* marginal B.C. dates be deducted from 4004, the result will give Dimbleby's A.M. dates; and that for the *actual* years before Christ his A.M. years—*not B.C. as misprinted*—must be deducted from 3996. With these amendments, Dimbleby's reckoning correctly places the Nativity in 4 B.C., and zero A.M. 3996 years earlier in 4000 B.C. Another unfortunate misprint, thereby reversing the intention of his note, is at p. 17, in reference to Gen. xi, 26, where "mentioned last" should read "mentioned *first*".

In order that the reader may readily verify for himself the chronology herein set forth, and satisfy himself as to its correctness, chapter and verse are given in every instance, together with detailed explanatory notes where necessary.

CHAPTER I

EARLY CHRONOLOGY

In the early stages of chronology, events were referred in history to the lifetime of some central figure, such as the reigning sovereign or consul (as, for example, in Luke iii, 1—" in the fifteenth year of the reign of Tiberius Cæsar . . ."), a system which still survives in the dating of our own Acts of Parliament; or to some outstanding historical or political event, just as we refer to the late great war in this connection.

In order, therefore, to establish a continuous chronology from the Bible record, it is necessary to begin with some positively ascertained date and reckon backwards therefrom till the zero, or basal, date is obtained. The historical date here selected for this purpose is the mid-date of the siege of Jerusalem by Nebuchadnezzar, 585 B.C., though an earlier one, such as the destruction of Samaria in 720–717 B.C., or even the Exodus—now well authenticated by contemporary Egyptian records—might equally well have been selected. We have, however, selected the later date as being better authenticated and less in dispute by historians and

chronologers. Since also the line of the kings of Israel breaks off abruptly at the capture of Samaria, when the Northern Kingdom became historically "lost", the obvious chronological record carries us along the period of the kings of Judah up to the fall of Jerusalem, from which point onwards we have definite historical dates to guide us.

The greatest divergence of opinion amongst Bible chronologers is naturally found in the chronology from Adam to Abraham, owing mainly—as explained in our Introduction—to the sources from which it is compiled. This period is comprised in the first eleven chapters of Genesis, which Ferrar Fenton, in his *Bible in Modern English*, designates as the First Book of Genesis, and which constitutes the Prologue to the history of Abraham and his descendants.

Various suggestions have been put forward from time to time, in order to explain the apparent great ages of individuals according to the lives of the patriarchs in Gen. v—the "Book of the Generations of Adam"—and to reduce them so as to agree with the average of the "three-score years and ten" of the Psalmist.

Thus Cotsworth, in his *Rational Almanac*—section "Early Bible Ages of Men"—suggests that the term "years" indicates "periods",

at first only of lunar months—being the longest unit of time early man was capable of understanding—and extended in course of time progressively to five (number of digits on the hand), six, and eventually to twelve months "as they gradually felt their way in counting time, until they approximately found out the solar year as it completed the cycle of the seasons".*

If these early chapters of Genesis were *contemporary* records, instead of having been compiled by Moses long afterwards, when the solar year of twelve months was fully understood, such a suggestion might seem more probable. Moses, however, would naturally make use of the terms and expressions familiar in his day. He is here describing, from earlier records, from tradition, or from direct revelation, the past history of the Adamic race, presenting it in a form suitable to the age in which he wrote, and as a consecutive, though condensed, narrative.

Even if it be admitted—as is quite likely—that the conditions and circumstances of living

---

* Taking a lunar month as $29\frac{1}{2}$ days, on this basis of a "year" we arrive at Adam's age as $\frac{930 \times 29\frac{1}{2}}{365} = 75\frac{1}{4}$ years. In the same way Methuselah's 969 years (or "lunations") would equal $78\frac{3}{4}$ of our solar years.

in the days of the childhood of the human race were such as would conduce to much greater ages being attained,* compared to the artificial, and often unhealthy, conditions ruling to-day, the more probable explanation of the ages attributed to Adam and his immediate descendants is that they represent the duration of *dynasties* presented in the name of the founder of each dynasty, the total length of which is stated as the life of that founder. That is to say, successive heads of a dynasty —or 'house'—carried on the founder's name until the direct line came to an end. The founder, therefore, was not considered to be 'dead' until the direct line of his dynasty ceased. Hence the origin of the saying, "The King is dead, long live the King!" The same idea is found in Numbers xxxii, the names of individuals clearly standing for the whole 'house' or clan. Compare also Gen. vi, 9: "Noah was perfect *in his generations*," that is to say, his *dynasty* did not become corrupt like other contemporary dynasties.

---

* Against this must be set the fact that the natives of the tropical and semi-tropical East—where man originated—age far more rapidly than do the inhabitants of colder climates, notwithstanding the unfavourable artificial conditions under which the latter largely exist. Climate, therefore, would seem to be the main determining factor in length of life.

That the ages given represent the duration of a dynasty and not that of the lives of individuals is borne out—or at least strongly suggested—by the words of Gen. xvii, 15–19 (see particularly verse 17). Here astonishment is expressed that a child could be born to Abraham at the age of a hundred, or to Sarah at ninety, notwithstanding that Abraham himself was born when Terah his father—according to Gen. xi, 32 and xii, 4, taken in conjunction—was a hundred and thirty years old.* (See also Gen xviii, 10–15, and Sarah's incredulity at having a son at her advanced age.)

Also, if Abraham's ancestors had *individually* lived to the great ages recorded in Gen. xi, Abraham himself would not have been described as " an old man and full of years " (Gen. xxv, 8) when dying at the age of 175, a description evidently implying that his own life was one of unusual duration. The inference, however, that these great ages of the patriarchs really apply to their dynasties does not negative the supposition that individuals in the childhood of the race did attain greater average ages than is the case to-day. Gen. vi, 3—" Yet

* It does not necessarily follow from Gen. xi, 26, that Terah was 70 years of age at the time of Abraham's birth, as some chronologers have too readily assumed. This will be explained later in its proper place.

his days shall be an hundred and twenty years" —is sometimes referred to as upholding this supposition, but the context in this case implies that this was the period of warning given which should elapse before the judgment of the Flood fell. Ferrar Fenton's translation of this passage strengthens this implication: "But when corrupt Man increased upon the surface of the Earth . . . consequently the Ever-Living said, 'My spirit shall not call to man for ever, for he is sinful flesh; but they shall *have* a hundred and twenty years'" (i.e. within which to repent before judgment against them is carried out).

The inference, therefore, from the foregoing considerations is that the method of measuring chronology by the length of a dynasty ceased with the dynasty of Terah, the end of which is given as the death of Terah. With Abraham commences a new line, the subsequent history of which is the history of the chosen race, Israel, which sprang from him. From Abraham onwards we find chronology given in years of each generation, and no longer meet with the six, five, and four hundred years of Shem and his descendants. (See Note A in Appendix.)

The conclusion to be drawn, therefore, from

the foregoing considerations is that the years of Gen. xi, 10–26, are ordinary *solar* years. This is the unit, also, in which the chronograph of the Great Pyramid—a structure erected over a thousand years before the time of Moses—is set out, a record covering a period of six millenniums. It is fairly obvious, too, that if such a record is to be read it must, firstly, employ a unit applicable to the era for which this record is intended; and secondly, must adhere to this unit throughout. And such is found to be the case. A knowledge of the solar year is not, as is often supposed, a relatively modern discovery. Archæology, literature, and other ancient sources, prove that, at least as far back as 3000 B.C., the civilization of the ancient East, Adamic in origin, not only knew the correct length of the solar year,* but possessed astronomical and other highly scientific knowledge, much of which has only been re-acquired in recent times. Proof of this

* "It is remarkable that the ancient Hebrews in the time of Abraham and the Ante-diluvians, understood the true length of the Solar year, as rather less than 365¼ days, when modern nations down to the seventeenth century of the Christian Era, were ignorant of it. The evection, which is the greatest irregularity of the motion of the moon, was understood by men in patriarchal times, but was unknown amongst the Egyptians and Romans until the time of Ptolemy in the year 133 of our era." (Dimbleby.)

is given in the construction of the Great Pyramid, erected in Egypt by this same civilization, all the scientific facts embodied therein, externally and internally, being expressed in the precise terms of *modern exact science*. Its unit of chronology, therefore, is the same as that of biblical chronology, namely, the modern solar year of 365·24 days.

Ancient astronomical structures indicate that their builders noticed that the seasons were definitely related to the solar year, and from these defined the four quarters of the agricultural year. We have an example of this—the best-known one amongst many such—in our own country in the circle of Stonehenge, which is set out on precisely the same principles as the Great Pyramid (refer *Witness of G.P.* —2nd ed.—p. 258), and which defines the points of sunrise and sunset at the summer and winter solstice, and also the duration of the summer and winter seasons. The Great Pyramid also recorded the winter and summer seasons by the length and direction of the shadows cast at noon by its north face (refer *Mystery of G.P.* pp. 79–83).

Since the Great Pyramid is only introduced here as corroborative evidence for the truth of Biblical chronology, it is not necessary to

explain in detail its system of representation. This has been done in our *Witness of the Great Pyramid* and in various articles, but a short explanation, elucidated with diagrams, is given in our final chapter to show how it synchronizes with the facts of Bible history as herein set out.

The basal date of the Great Pyramid's chronology is astronomically defined as the autumnal equinox of 4000 B.C., and its termination at the autumnal equinox of A.D. 2001. This basal date is generally given as that of the Creation of Adam. It is more correctly defined, however, as the beginning of Adamic history. If to this period of 6,000 years we add the thousand years of the Millennium, we have the analogy of the six 'days' of creation followed by the 'day' of rest, an analogy in agreement with the Jewish tradition that the world is to last—as the sphere of human activity—seven thousand years. This is confirmed by the Book of Revelation which describes the *new* heavens and the *new* earth—that is, an entirely new cosmogony—as following the close of the Millennium. Dimbleby, to whom we have already referred in our Preface, also gives the Millennium of Bible prophecy as extending from the autumnal equinox of A.D. 2001 to the same equinox of A.D. 3001. (See Note B in Appendix.)

Mr. Davidson, in his *Great Pyramid: Its Divine Message*, 1st ed., pp. 284 *et seq.*),* shows that the basal date of chronology—autumnal equinox of 4000 B.C.—was a universal one, and is found in ancient Egyptian, Babylonian, Chinese, and Hebrew systems of chronology, having been originally derived from the Adamic race, the parent of all civilizations. "The records," he writes (p. 439), of the Chinese, Babylonians, Egyptians, and Hebrews, all prove independently that the zero epoch (0 A.K.) of Adamic chronology was 4000 B.C."

Regarding the corroboration found in the Great Pyramid's chronograph of this system of chronology, this same authority says elsewhere (*Talks on the Great Pyramid*, No. 1: "Ancient Egyptian Chronology"): "The records of the ancient Egyptians . . . are found to be dated with reference to the astronomical and calendar cycles framed upon the Great Pyramid's system of astronomical chronology

* This work deals in scientific detail with the problem of Bible Chronology, and chronology from the astronomical and archæological points of view. It shows that the science of chronology is essentially a branch of astronomy, and is, consequently, outside the province of the archæologist. It is due to the attempts that are made to synchronize chronology with the theories of archæologists in general and Egyptologists in particular, that such varying chronologic systems are produced.

and based upon its dated epochs. Recognition of this fact has enabled the problem of Egyptian chronology and, by the same means, the problem of Babylonian chronology, to be solved. *The result is an absolute synchronism of the histories of Egypt and Babylon with the history of Israel*" (emphasis in original). "The chronology of Israel, *as given in the Old Testament*, is actually found to be based on the same system, and to follow the same calendar and astronomical cycles. One interesting feature of this side of the question is the *scientific explanation of every item in the genealogies of the first eleven chapters of Genesis . . .*" (our italics).

CHAPTER II

ANTEDILUVIAN PERIOD: ADAM TO NOAH

Bible chronology may be divided into the following well-marked periods: (1) *The Antediluvian Period*, defined in the fifth chapter of Genesis as the "Book of the Generations of Adam", and extending from Adam to the Flood. (2) *From the Deluge to the Call of Abraham* (the "Generations of Shem"—Gen. xi, 10–28). (3) *From the Call of Abraham to the Exodus.* (4) *From the Exodus to the Founding of Solomon's Temple.* (5) *From the Death of Solomon and Disruption of the Kingdom to the Destruction of the Temple by Nebuchadnezzar.* (6) *From Destruction of the Temple to the Nativity.*

PERIOD I: THE ANTEDILUVIAN PERIOD—ADAM TO NOAH

(See Gen. v, 3–29)

[NOTE: A.M. = *Anno Mundi* or "Year of the World", a term used to denote a zero epoch for reckoning from, but which has no reference to the date of Creation. Dates in italics are defined, constructionally or geometrically, in the Great Pyramid—Refer Table IX, p. 65.]

TABLE I

Dynasty of		Dynasty of		Years.	A.M.	B.C.
Adam .	began				0	*4000**
Seth . .	began when	Adam .	had lasted	130	130	3870
Enos .	,,	Seth .	,,	105	235	3765
Cainan .	,,	Enos .	,,	90	325	3675
Mahalaleel .	,,	Cainan .	,,	70	395	3605
Jared .	,,	Mahalaleel	,,	65	460	3540
Enoch .	,,	Jared .	,,	162	622	3378
Methuselah	,,	Enoch .	,,	65	687	3313
Lamech† .	,,	Methuselah	,,	187	874	3126
Noah .	,,	Lamech .	,,	182	1056	2944
,, .	when Flood came		,,	600	*1656*	*2344*

The above year for the Noachian Deluge falls within the reign of the Chinese Emperor Yaou (2356–2254 B.C.), with whom Chinese records identify a great flood, the date of the Epoch of Fu-hi, the Chinese Noah, being the same as that of the dynasty of Noah, thereby proving a common origin for both Hebrew and Chinese records. (Refer Davidson's *Great Pyramid*, p. 428, citing W. G. Old in *The Shu-King*.)

* See Note B, respecting the conversion of A.M. into B.C. years.

† This Lamech must not be confused with the Lamech of Gen. iv, 18 and 23, descended from Cain. Similarly the two Enochs of Gen. iv, 18, and v, 18 (better rendered Hanok) are quite distinct.

SOUTHERN CALIFORNIA SCHOOL
OF THEOLOGY LIBRARY

As the construction of the Great Pyramid has been attributed to Seth, Enoch, and Shem—amongst others—it may be pointed out from the foregoing table that all available evidence, Egyptological and otherwise (refer *Mystery of the Great Pyramid*, pp. 20–21), gives the year of its completion as 2624–5 B.C., precisely three hundred years before the Deluge as tradition relates. Its construction was therefore carried out during the dynasty of Noah (2944–2344 B.C.) but it does not necessarily follow that its builder belonged to this dynasty, though he was of the Adamic civilization by collateral descent. To attribute the Great Pyramid to the dynasties of Seth or Enoch is to place it at too early a date, while that of Shem is later, lasting from 2441 to 1841 B.C. (See Note C.) The identification of the architect of the Great Pyramid is discussed at pp. 29–36 of *The Mystery of the Great Pyramid*.

The following Table (II) gives dates intermediate to those in the preceding Table, and are given separately so as not to break the continuity of the chronologic line. By combining the two, the total length of each dynasty is found.

TABLE II

		A.M.	B.C.
Death of Adam at . .	930 years	930	3070
Enoch translated at . .	365 ,,	987	3013
Death of Seth at . .	912 ,,	1042	2958
,, Enos at . .	905 ,,	1140	2860
,, Cainan at . .	910 ,,	1235	2765
,, Mahalaleel at .	895 ,,	1290	2710
,, Jared at . .	962 ,,	1422	2578
,, Lamech at . .	777 ,,	1651	2349
,, Methuselah at .	969 ,,	*1656*	*2344*

From the foregoing it will be noticed that the dynasty of Methuselah came to an end in the year of the Deluge.

In the ten antediluvian patriarchs of Genesis do we find the counterpart of the ten antediluvian kings of the Chaldean priest-historian, Berosus. Now there is the remarkable fact that the mythical chronology attributed by Berosus to these monarchs does actually refer to the 1656 years from Adam to the Deluge, a fact first noted by the German writer Oppert (1877).* The number which connects the system of Berosus with the Hebrew record in Genesis is 5040. This number is just double 2520, the number of years in the great prophetic

* Refer Chart No. 29 of Davidson's *Early Egypt, Babylonia, and Central Asia.*

period of "Seven Times" of Bible prophecy (7 × 360).*

Now 2520 is itself a most remarkable number, being the least common multiple of the first ten numbers; that is to say, it is the first in the entire series of numbers which is exactly divisible by all the first ten numbers. Plato has expressed the same fact in respect of the number 5040, in that it "has 59 divisions including all the numbers from 1 to 10".

Now 5040 is 14 times 360, the number of days in a calendar (or prophetic) year, the year of the ancient Babylonians and Egyptians; and 14 is the Hebrew *hebdomad* or "double seven". (Refer Matt. i, 17, where the generations from Abraham to Christ are given in three *hebdomads*, or 42 in all.) Berosus states the reigns of his antediluvian kings in *sari*, and total 120 *sari*, which, multiplied by 14, a sacred number, gives 1680, the above Deluge date expressed in calendar years (or 1680 calendar years = 1656 solar years).

Again, 1680 is precisely one-third of 5040, and the 120 *sari* of Berosus is one-third of 360 the calendar year figure, and number of degrees in the circle of the Zodiac and Precession. Berosus gives his *sarus* as equal to

* Refer ch. vi for significance of "Seven Times" in the Great Pyramid's chronograph.

3,600 years; 120 *sari*, therefore, total 432,000 years for his ten ante-diluvian kings. This has given rise to statements like the following in reference to ancient Babylonian tablets on which "ten kings are given as reigning before the Deluge . . . *the reigns of these kings are often of impossible length.* On these grounds, therefore, the ten ante-diluvian kings, and the two first post-diluvian dynasties have been *relegated to the realms of mythology*" (our italics).* When, however, we come to analyse the figures employed, and to divest them of the crude conceptions in which they have been shrouded, we find that, not only is there no necessity to relegate them to the realms of mythology, but they agree with the data recorded in the Book of Genesis, thereby proving their original dependence upon a common origin.

Like the Babylonians, the Egyptians also had a pre-deluge dynasty of gods and a post-diluvian dynasty of demi-gods, the latter corresponding to the "Generations of Shem" of Gen. xi, 10. Now in one version of Manetho's *Divine Dynasties*, "1056 years" is given as the duration of the last dynasty of gods, and "350 years" as the length of the last dynasty

---

* Quoted from Warn's *And it was so*, citing *Priests and Kings* (O.U.P.).

of demi-gods.* A.M. 1056 is, however, the number of years to the Epoch of Noah (see Table I), in which the Deluge fell, while 350 years is the duration of Noah's dynasty *after* the Deluge (see Gen. ix, 28). Here again is proof of a common dependence upon the record incorporated in Genesis.

With respect to what we have said above regarding the date of the construction of the Great Pyramid as falling within the Epoch of Noah, the tenth of the patriarchs, it is interesting to note that Xisuthrus, the tenth antediluvian king of Berosus (like Noah saved from a flood in an ark), is the equivalent of the Egyptian Sesotris, traditionally associated with Iemhotep, the traditional designer of the first true pyramid—the Great. (Refer *Mystery of Great Pyramid*, pp. 16–17, 31.)

---

* Refer Chart 13 of Davidson's *Early Egypt, Babylonia, and Central Asia.*

CHAPTER III

FROM THE DELUGE TO THE CALL OF ABRAHAM (427 YEARS)

(*The "Generations of Shem"*—Gen. v, 3–29)

TABLE III

				A.M.	B.C.
Duration of Flood (one solar year—Note D)				1656–7	2344–3
Arphaxad born two years *after* the Flood.				1659	2341
Salah born	when Arphaxad aged		35 years	1694	2306
Eber ,,	,, Salah	,,	30 ,,	1724	2276
Peleg ,,	,, Eber	,,	34 ,,	1758	2242
Reu ,,	,, Peleg	,,	30 ,,	1788	2212
Serug ,,	,, Reu	,,	32 ,,	1820	2180
Nahor ,,	,, Serug	,,	30 ,,	1850	2150
Terah ,,	,, Nahor	,,	29 ,,	1879	2121
Abram ,,	,, Terah	,,	130 ,,	2009	1991
CALL OF ABRAHAM AT AGE OF 75 (Gen. xii, 4)				**2084**	**1916**

Date of the Birth of Abraham (Gen. xi, 26). This verse is one which has often been misunderstood and has consequently led Bible chronologers astray. It does *not* give the date of Abraham's birth as having taken place when his father Terah was seventy years old, as appears to be often assumed, and as, indeed, a superficial reading of this verse seems to imply. This date must be obtained from other information, as Archbishop Ussher was

the first Bible chronologer to point out, and which indicates that Abraham was the *youngest* of the three sons of Terah though here mentioned first. (Compare the similar instance of Noah's sons already pointed out above.) Gen. xi, 26 merely informs us that Terah began to have sons when he was seventy years old, but, with the previous instance of Noah's sons before us, it does not necessarily follow Abraham was the first.*

In elucidating Bible chronology we have often to bear in mind the same rule as applies to the understanding of the fulfilment of Bible prophecy, and which is given us in 2 Peter i, 20, to the effect that statements must not always be taken by themselves, but in conjunction with others bearing upon them. Thus a statement which appears ambiguous by itself is often explained by reference to another expressing it in a different way.

Gen. xii, 4, tells us that Abraham was seventy-five when he departed from Haran where his father died at the age of 205. Since Terah was born in 2121 B.C., the ending of his dynasty (given as his death), occurred therefore in 1916 B.C.; the date of Abraham's birth is

* Abraham—like Shem—is probably mentioned first because, since the genealogical line is continued in him, he was the most important of the three sons.

consequently seventy-five years back from 1916 B.C., that is, in 1991 B.C., when Terah would be 130 years old. The Call of Abraham therefore, is the Divine selection of a new dynasty upon the termination of the dynasty of Terah.

Reading Gen. xi, 26, without verification from other passages will thus lead to an error of sixty years in Bible chronology in this instance alone.

PERIOD 3. FROM THE CALL OF ABRAHAM TO THE EXODUS (430 YEARS)

TABLE IV

Event.	Reference.	A.M.	B.C.
CALL OF ABRAHAM . . .	Gen. xii, 4	**2084**	**1916**
Abraham's Descent into Egypt .	,, xii, 10	2085	1915*
Birth of Isaac when Abraham aged 100	,, xxi, 5	2109	1891
Birth of Jacob when Isaac aged 60 .	,, xxv, 26	2169	1831
Jacob's (Israel) Entry into Egypt, aged 130	,, xlvii, 9	2299	1701
EXODUS 215 years later (LXX) .		*2514*	*1486*

Just as chronologers have been misled over the age of Terah at the time of Abraham's birth, as explained above, so have they been

* During the reign of Senusert III (XIIth Egyptian dynasty). "The year of Abraham's entry into Egypt (due to famine in Canaan) is fixed by the date of the Egyptian record of the famine relief work undertaken in Egypt in that year. . . . Such operations were undertaken in the eighth year of Senusert III" (2083½–2084½ = 1916–1915 B.C.).—Davidson.

misled over the date of the Exodus, and the duration of the sojourn of the Israelites in Egypt, from the statement of Exodus xii, 40–1. As in the former instance, this event must be read in the light of other references bearing upon it. Exodus xii, 40–1, appears at first sight to make the sojourn just twice the duration given to it—and correctly so—in the Septuagint. The period given, however, is precisely the 430 years since the Call of Abraham, as stated in the above Table (IV). In other words, just as we refer to the present year of grace as A.D. 1930, or the "year of our Lord", so is Moses here recording the historical fact that the release of the Israelites from Egypt took place in the 430th "year of Abraham", the founder of their race, and on the anniversary of the very day upon which he left Ur of the Chaldees.* Precisely the same considerations apply to the 480 years of 1 Kings vi, 1, another date which chronologers appear to be unable to synchronize with other chronological statements falling within the same period.

---

* Refer Gal. iii, 17, for St. Paul's confirmation of the 430 years. The words "in Christ" should be omitted, as in R.V. and Ferrar Fenton. St. Paul clearly reckons the period from the time of Abraham, and includes his sojourning, and that of Isaac and Jacob, in Canaan, "a strange land." (Comp. Stephen in Acts vii, 2–6).—See Note E.

Another period which chronologers find puzzling to harmonize with the foregoing 430 years is the 400 of Gen. xv, 13. It is sometimes explained as referring "in round numbers" to the 430 of Exodus, but prophetic forecasts, such as is this reference, are never ambiguous or indefinitely given in round numbers where statements of time are concerned.

Abraham here sees in a vision what is to befall his "seed" in a strange land (Egypt), and its eventual release *after* the death of the oppressor—"*afterward* shall they come out with great substance" (Gen. xv, 14). From the birth of Isaac, the first of Abraham's "seed", in 1891 B.C., to the death of the Pharaoh of the oppression, Ramessu II, in 1491 B.C., is precisely 400 years. The fulfilment of this vision is given in Ex. ii, 23–5: "It came to pass . . . that the *King of Egypt died*: and the children of Israel sighed by reason of the bondage . . . their cry came up to God, and God heard their groaning, *and remembered his covenant with Abraham.*" Ramessu II was followed by Menephtah, the Pharaoh of the Exodus.

The above date (1491 B.C.) fulfilling Gen. xv, 13–14, is confirmed by the Jewish tradition in the Talmud that the Exodus took place five years after the death of the Pharaoh of the

oppression, while the archæological researches of Professor Naville and Sir Flinders Petrie have confirmed the identity of Ramessu II with that Pharaoh.

Menephtah, son and successor of Ramessu, has left a stele, discovered by Petrie in 1896, giving an account of his victories over the Libyans, and events following, and in which occurs the statement "Israel is lost; his seed is not". Both Maspero, Budge, and Sayce, all agree that this is the Egyptian version of the Exodus, though it has been argued by others that it implies the Exodus had already taken place, and that the Israelites were then in Palestine. Since, however, the Egyptians, like the Babylonians and Assyrians, never admitted defeats to their armies, Menephtah's allusion to the loss of his armies in their efforts to re-capture the fleeing Israelites is veiled in a few cryptic words, while admitting the latter made good their escape.

Joseph in Egypt.—The history of Joseph in Egypt, as recorded in Gen. xxxvii, 28, to xlvii, 26, fell within the reign of the Pharaoh Tahutmes (or Thothmes) III, of the XVIIIth Dynasty. He ruled fifty-four years, from 1745 B.C. to 1691 B.C. During the first twenty-two years of his reign he was co-regent with Queen Hatshepsut, who had also reigned

Intermediate Dates from the Call of Abraham to the Exodus.

Table V

Event.	Reference.	A.M.	B.C.
Call of Abraham and Death of Terah	Gen. xii, 14	**2084**	**1916**
Birth of Ishmael (Abraham aged 86)	,, xvi, 16	2095	1905
Arphaxad died, aged 438 . .	,, xi, 13	2097	1903
Abraham aged 99 (Covenant confirmed)	,, xvii, 1	2108	1892
(Name changed from Abram to Abraham—"father of many nations")			
Salah died, aged 433 . . .	Gen. xi, 15	2127	1873
Sarah died, aged 127 . . .	,, xxiii, 1	2146*	1854
Isaac married to Rebekah when he was 40	,, xxv, 20	2149	1851
Shem died, aged 600 . . .	,, xi, 11	2159	1841
Esau born (Isaac aged 60) . .	,, xxv, 24	2169	1831
Abraham died, aged 175 . .	,, xxv, 7	2184	1816
Eber died, aged 464 . . .	,, xi, 17	2188	1812
Esau marries, aged 40 . . .	,, xxvi, 34	2209	1791
Ishmael dies, aged 137 . . .	,, xxv, 17	2232	1768
Levi born (Jacob aged 80) (Note E).	,, xxix, 34	2249	1751
Joseph born (Jacob aged 91) . .	,, xxx, 24	2260†	1740
,, sold into Egypt (aged 17) .	,, xxxvii, 2	2277	1723
Isaac died, aged 180 . . .	,, xxxv, 28	2289	1711
Joseph made Governor of Egypt, aged 30	,, xli, 46	2290	1710
(Seven years of plenty, A.M. 2290–6)‡			
Kohath born (Levi 44) (See Note E)	—	2293	1707
Seven Years Famine begins . .	,, xli, 54	2297	1703
Jacob at age of 130, enters Egypt two years after Famine began (see Table IV).	,, xlv, 6–xlvi, 6	2299	1701
Seven Years Famine ends . .	—	2303	1697
Jacob died, aged 147 . . .	Gen. xlvii, 28	2316	1684
Amram born (Kohath aged 65) .	(Note E)	2358	1642
Joseph died, aged 110 . . .	Gen. l, 26	2370	1630
Levi died, aged 137 . . .	Ex. vi, 16	2386	1614
Kohath died, aged 133 . . .	,, vi, 18	2426	1574
Moses born, Amram aged 76 . .	,, vi, 20	2434	1566
Amram died, aged 137 . . .	,, vi, 20	2495	1505
Death of Ramessu II (Pharaoh of the oppression)	,, ii, 23–5	2509	1491
Moses aged 80 at date of Exodus	,, vii, 7	*2514*	*1486*

* Obtained from age of Sarah (90—Gen. xvii, 17) at time of Isaac's birth in A.M. 2109.

† Obtained from his age when made Governor of Egypt (xli, 46) or from xxxvii, 2, when he was sold by his brethren at the age of 17. The former is confirmed by Egyptian chronology and Egyptian date for the seven years famine as given in Table.

‡ Joseph's two sons, Manasseh and Ephraim, born during these years (Gen. xli, 50–53).

thirteen years with Tahutmes II. Joseph therefore entered Egypt when the sole reign of Tahutmes III began.

The main events in the life of Joseph, as recorded in Genesis, cover a period of 26 years —from his entry into Egypt in 1723 B.C., to the last year of the seven years' famine in 1697 B.C. (A.M. 2303). This famine was caused by obstruction to the flow of the Nile at the First Cataract—the site of the modern Assouan, Dam—and in the year following its termination Tahutmes visited the First Cataract where he set up a record outlining all the circumstances of the famine in the preceding years, dating this record in the fiftieth year of his reign (1696 B.C.), ninth month (Davidson, *Great Pyramid*, p. 334).

From our Table IV and V, it will be seen that Jacob entered Egypt at a date precisely midway between the Call of Abraham and the Exodus. Just as the latter event was 215 years from Jacob's entry into Egypt, so was that entry 215 years after Abraham. This was two years after the great famine in Egypt began, and therefore took place during the forty-fifth year of the reign of Tahutmes III. Both the LXX and Josephus (Antiq. II, xv, 2) give 215 years as the interval between Israel's (Jacob) entry into Egypt and the Exodus,

and this interval is confirmed by Egyptological evidence (Petrie). From the forty-fifth year of Tahutmes III to the end of his dynasty (eighteenth) is 132 years, and the first three reigns of the following dynasty (nineteenth) total seventy-eight years. A record of the fourth king, Menephtah, already referred to (p. 32), describes events clearly with reference to the Exodus and the expulsion of the Israelites in the course of his fifth year, confirmed by Manetho who states that the Exodus took place during the reign of this Pharaoh, son of Ramessu II, the Pharaoh of the oppression. The evidence of Egyptian records thus agrees with Bible chronology as giving the Exodus 215 years after the entry of Jacob into Egypt.

Since Joseph died in 1630 B.C., towards the end of the reign of Amenhotep III (1656–1625 B.C.), the words of Ex. i, 8— "there arose a new king over Egypt which knew not Joseph"—might appear to refer to his successor Amenhotep IV, better known as Akhenaten. This Pharaoh, however, himself partly Semitic by descent, is notorious for the great changes which he made in the official religion of the country, overthrowing the worship of Amen-Ra, the principal Egyptian deity, and instituting in place of it that of Aten, or the Solar Disc, which was not only essentially monotheistic,

as was the religion of the Israelites, but was Semitic in all its ideas and ceremonies. The reign of Akhenaten and his successor, in fact, marked the period of Semitic (Israelitish) supremacy in Egypt. His well-meant reforms, however, brought him into conflict with the powerful hierarchy, and led eventually to the downfall of Semitic influence and the persecution of the Israelites. The priestly intrigues to restore the religion of Amen-Ra were centred in Pa-Ramessu, who became—as Ramessu I—co-regent with the last king of Dynasty XVIII.

Aten worship was finally overthrown by Horemheb, during the reign of Tut-ankh-amen, the former later ascending the throne as Pharaoh, Pa-Ramessu being made co-regent with him for his services in helping to end the hated Semitic influence in the country. The end of Dynasty XVIII, therefore, overlapped Dynasty XIX inaugurated by Ramessu I, who died a year before Horemheb, who in turn appointed Seti I as co-regent in his (Ramessu's) place.

On the death of Horemheb himself a year later, Seti appointed his son—afterwards Ramessu II—co-regent, and it was from this date that the active oppression of the Israelites began. This oppression therefore dates from the accession of Ramessu II as co-regent,

in 1566 B.C., 80 years before the Exodus. Ramessu II is therefore the Pharaoh of Ex. i, 8, and in whose first year Moses was born as related in Ex. ii, 1–10. Here again is confirmation from Egyptian history of Biblical chronology. Moses was 80 years of age at the time of the Exodus, and the same number of years separates the beginning of the oppression of the Israelites on the accession of Ramessu II and the Egyptian date of the Exodus. Ex. i, 8, would therefore be better translated: "There arose a new (that is, anti-Semitic) *dynasty* over Egypt, which showed not favour to (the descendants of) Joseph."*

* The facts respecting the rise and fall of Semitic influence in Egypt leading to the oppression of the Israelites are set out in tabular form at Plate LXI of Davidson's volume.

CHAPTER IV

THE MOSAIC DISPENSATION: FROM THE EXODUS TO THE COMING OF OUR LORD

PERIOD IV: FROM THE EXODUS TO THE FOUNDING OF SOLOMON'S TEMPLE (480 YEARS)—1 Kings vi, 1

1 Kings vi, 1, in conjunction with Exodus xii, 41, provides us with an uninterrupted span of 910 years of Bible chronology, thus tiding over a period of time unexampled in any other chronology not more or less fictitious. Just as Moses dated the deliverance of the Israelites from Egypt from the era of Abraham, so did Solomon date the foundation of his temple from the era of the Exodus—stated as in the second month of the 480th year from the Exodus; that is, an interval of 479 years. This gives the year A.M. 2993 (1007 B.C.), the Temple being completed seven years later in *1000 B.C.* (1 Kings vi, 38).

This particular period of Biblical history is one of the most difficult in which to harmonize

the various chronological references included in it. For this reason some chronologers have maintained that the above passage from 1 Kings vi is an erroneous interpolation, for which, however, there is no warrant unless the compilation of Josephus for this period, 592 years, be regarded as such. Josephus, however, like Manetho before him, though in a lesser degree, is not always a sound chronologer. Thus his chronology in his *Wars* (which he wrote first) is slightly different from his chronology in his *Antiquities*. (See Note F.)

In this particular instance, he has taken the total of all the oppression periods as given in the Book of Judges, 111 years,* and simply *added* them to the 480 of 1 Kings vi, 1, giving the result as 592 years (*Antiq.* VII, iii, 1), whereas the 480 years is an *inclusive* period. In addition, the periods of servitude are not always in succession, but overlap, as do also some of the judgeships.

The determination, in fact, of this particular era in Bible chronology shows the necessity, even more so than in the earlier instance already alluded to regarding the birth of Abraham, of confirming a statement in one

* Chushan (iii, 8), 8 years; Moab (iii, 14), 18; Jabin (iv, 2), 20; Midian (vi, 1), 7; Ammon (x, 8), 18; Philistines (xiii, 1), 40; total 111 years.

passage by co-ordinating information from other passages bearing upon it. When we do this we find that, so far from 1 Kings vi, 1 being at variance, and therefore to be regarded as an erroneous interpolation, it is a perfectly true chronological statement. The elucidating of a correct Bible chronology does *not* consist, as so many appear to think, of simply totting up a series of figures, as if it was like a problem in accountancy or book-keeping. It is, on the contrary, a difficult and involved task requiring the careful co-ordination of statements from many sources and various authorities. It is because this fact is not generally appreciated that we find so many conflicting chronologies all supposed to be Biblical.

The Septuagint, which we have shown correctly gives the number of years between Jacob's entry into Egypt and the Exodus, gives 440 years thence to the Founding of the Temple, a difference from the Hebrew text clearly due to the omission of the forty years' wandering in the wilderness. (See Note G.) How the interval of 479 years, as stated in the Hebrew text, is made up is given in the following Table (VI), the chronology of the Judgeships and oppressions being taken from the statements in the Book of Judges. The duration of these, however, as therein set forth,

does not necessarily run consecutively, one after the other, as Josephus and those modern chronologers who follow him have implied. Statements in the Book of Judges itself refute this idea in some cases explicitly, and in others by inference.

Thus the judgeship of Samson, 20 years, ran *concurrently with* the oppression of the Philistines (40 years, Judges xiii, 1) as definitely stated in xv, 20: "He (Samson) judged Israel *in the days of the Philistines* twenty years." The judgeship of Eli (40 years—1 Sam. iv, 18) also ran concurrently, since the oppression, which was the cause of his death—the carrying off of the Ark of God by the Philistines—was broken *afterwards* under Samuel: "So the Philistines were subdued, and they came no more unto the coast of Israel . . . all the days of Samuel" (1 Sam. vii, 13). These two instances alone of the overlapping of certain of the oppressions and judgeships reduce the computations of Josephus for this particular era by sixty years.

Again, Jud. iii, 30, does not say Ehud the second judge ruled eighty years, as the long chronology (as it may be called) assumes—an assumption obviously very unlikely, and even impossible unless he began as an infant—but his judgeship fell *within* this period which is again an inclusive one.

TABLE VI. THE PERIOD OF THE JUDGES

Event.	Reference.	B.C.	Years.
Wanderings in the Wilderness	—	1486–1446	40
Judgeship of Joshua and Elders	Josh. xxiv, 31	1446–1420	26
("Cave of Treasures," 27 years; Josephus (*Ant.* 5, i, 29), 25 years.)			
Oppression of Chushan . .	Jud. iii, 8	1420–1412	8
Ended by Othniel: Land had peace	,, iii, 11	1412–1372	40
Moabite oppression (Eglon) .	,, iii, 14	1372–1345	18
Ended by Ehud: Land had peace	,, iii, 30	1354–1274	80 *
Judgeship of Deborah and Barak: defeat of Jabin and Sisera by Barak: Land at rest	,, v, 31	1274–1234	40
Oppression of Midianites .	,, vi, 1	1234–1227	7
Judgeship of Gideon: Land had peace . . .	,, viii, 28	1227–1187	40
Abimelech (usurper—slain) .	,, ix, 22	1187–1184	3
Judgeship of Tola (See Note H)	,, x, 1–2	1184–1161	23
Judgeship of Jair . . .	,, x, 3	1161–1139	22
Judgeship of Jephthah, contemporary with Jair (6 years beyond Jordan—"Land of Tob" (xi, 3), east of Jordan)		(1145–1139)	
Judgeship of Ibzan . .	,, xii, 9	1139–1132	7
,, ,, Elon . .	,, xii, 11	1132–1122	10
,, ,, Abdon . .	,, xii, 14	1122–1114	8
Oppression of Philistines .	,, xiii, 1	1114–1074	40 †
From Defeat of Philistines to Death of Saul . . .		1074–1050	24
Reign of David . . .	1 Kings ii, 11	1050–1010	40
Accession of Solomon to Founding of Temple . .		1010–1007	3
		Total	479

* The last twenty years of this period *includes* the oppression by Jabin (iv, 2) (1294–1274 B.C.), following the death of Ehud, of north Israel. The judgeship of Shamgar (iii, 31) and his exploit also falls within the same period, being referable to another part of the country.

† Includes judgeships of Samson and Eli as explained above; *also part* of Saul's reign, who was chosen to break the Philistine oppression (see 1 Sam. ix, 16); total reign 40 years as given in Acts xiii, 12. Oppression ended by Samuel at Ebenezer (1 Sam. vii, 12) in 1074 B.C.

Period V: From the Death of Solomon and Disruption of the Kingdom to the Destruction of Temple by Nebuchadnezzar (386 years)

Reign of Solomon 40 years (2 Chron. ix, 30): 1010–970 B.C. Rehoboam to Destruction of Temple, 386 years: 970–584 B.C.

For the chronology of this period we follow the line of the kings of Judah whose *length of reigns are given alike* in the Books of Kings and Chronicles. This is sufficient basis for establishing the chronology without reference to the kings of Israel which line, also, came to an end with the capture of Samaria and thenceforward became historically "lost". It is true there is disagreement between 2 Kings xxiv, 8 and 2 Chron. xxxvi, 9, over the age of Jehoiachin at the time of his accession, which is given as eighteen years in one case and as eight in the other—plainly due to an error of a scribe in copying—but since this does not affect the *length* of his reign, which is given as three months in both cases, it does not disturb the chronology. In fact we should not have referred to this single instance of disagreement in the Biblical record were it not that undue prominence has been given to it by others, who have used it as a peg upon

TABLE VII. KINGS OF JUDAH

	Reference.*	B.C.	Years.
Rehoboam	xii, 13	970–953	17
Abijah	xiii, 1	953–950	3
Asa	xvi, 13	950–910	40†
Jehoshaphat	xx, 31	910–885	25
Jehoram (4 years co-rex with Jehoshaphat—see 2 Kings viii, 16)	xxi, 5	885–881	(sole) 4
Ahaziah	xxii, 2	881–880	1
Athaliah (Queen), usurper .	xxii, 12	880–874	6
Joash	xxiv, 1	874–834	40
Amaziah	xxv, 1	834–805	29
Uzziah (= Azariah in 2 Kings xiv, 21)	xxvi, 3	805–753	52
Jotham	xxvii, 1	753–737	16
Ahaz (1 year co-rex, 15 sole king) ‡	xxviii, 1	737–722	15
Hezekiah (1 year co-rex, 28 sole) §	xxix, 1	722–694	28
Manasseh	xxxiii, 1	694–639	55
Amon	xxxiii, 21	639–637	2
Josiah; Jehoahaz (3 months, xxxvi, 2)	xxxiv, 1	637–606	31
Jehoiakim; Jehoiachin (3 months, xxxvi, 9)	xxxvi, 5	606–595	11
ZEDEKIAH (See Note J) . . (3rd and Final Captivity of Judah)	xxxvi, 11	595–584	11
		Total years	386

* All references are from 2 Chronicles. Since the regnal years are the same in Kings, one set of references is sufficient.

† Died "*in* the one and fortieth year of his reign" means his rule covered forty *complete* years chronologically.

‡ Jotham's reign began in the 2nd year of Pekah, King of Israel (2 Kings xv, 32) and lasted 16 years, till the 18th of Pekah. Ahaz began in the 17th of Pekah (2 Kings xvi, 1), therefore one year of his sixteen years reign (2 Chron. xxviii, 1) was as co-regent with Jotham. Chronologically, therefore, his reign was one of fifteen years.

§ Hoshea, King of Israel, began to reign in the 12th year of Ahaz, King of Judah (2 Kings xvii, 1) = 726 B.C., reckoning from the latter's ascending the throne as co-rex in 738 B.C. (hence his total reign being given as sixteen years). Hezekiah began in the third year of Hoshea of Israel (2 Kings xviii, 1), = 723 B.C., therefore he was one year co-rex with Ahaz.

which to hang other chronological theories at variance with that given in Kings and Chronicles, or as proof that such is unreliable.

Outstanding Events during the above Period

1. *Capture of Samaria by the Assyrians.*—The date of the beginning of the siege of Samaria is given in 2 Kings xviii, 9–10, which states that "Shalmaneser, King of Assyria, came up against Samaria" in the fourth year of Hezekiah (of Judah) and the seventh of Hoshea of Israel = 720 B.C. The siege lasted three years (verse 10), Samaria falling in 717 B.C. The enumeration of the end of the seige as in the sixth year of Hezekiah, that is, the ninth year of Hoshea, King of Israel, is clearly a transcriber's error for seventh and tenth respectively, an error which is found in the Hebrew text, and which has been repeated in our A.V. Ferrar Fenton gives the years correctly in his translation.

2. *First Captivity of Judah.*—This occurred in the third year of Jehoiakim (2 Kings xxiv, 1), 604 B.C., and the first of Nebuchadnezzar *

* See also Jer. xxv, 1, and his prophecy of the 70 years desolation which came to him "in the fourth year of Jehoiakim, king of Judah, which was the *second* of Nebuchadnezzar, king of Babylon" (F. F.'s translation).

(Dan. i, 1—"In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it.") From this year dates the seventy years' desolations of Jeremiah xxv, 11, which came to an end precisely at the close of that period by the decree of Cyrus in 534 B.C. (See 2 Chron. xxxvi, 22–3)—604 B.C. to 534 B.C. = 70 years. (See also Ezra i, 1.)*

3. *Second Captivity of Judah.*—"In the eighth year" of Nebuchadnezzar † (2 Kings xxiv, 12) Jerusalem was besieged, and Jehoiachin "and all the princes and mighty men of valour, even ten thousand captives", carried into captivity to Babylon, 595 B.C. Sometimes referred to as the Great Captivity, since all the aristocracy were deported—"none remained, save the poorest sort of the people of the land." Following the deportation of Jehoiachin, Zedekiah was made king in his place (2 Kings xxiv, 17).

---

* The "first year of Cyrus", King of Persia (Ezra i, 1) is usually given (e.g. Ussher, Ferrar Fenton, Oxford *Helps to the Study of the Bible*) as 536 B.C. This is his first year by Persian reckoning which is two years earlier than by Hebrew reckoning as given by Ezra. (See Table xxx in Davidson's volume for detailed explanation of the difference.)

† That is, the eighth year of his *sole* reign which began in 602 B.C.; 604 B.C. being his first year as co-rex with Nabopolassar.

Five years later (590 B.C.) saw the departure of the Shekinah glory from the Temple (Ezek. viii, 1; ix, 3) in "the sixth month of the sixth year of the Captivity", i.e. the *Second* Captivity when Ezekiel was carried away to Babylon, as Daniel had been during the First. This distinction should be borne in mind when noting their respective references to the captivities as chronological epochs. This date (590 B.C.) is the starting-point of the seventy years indignation of Zech. i, 12—not to be confused with the seventy years' desolation of Jeremiah referred to above.

4. *Third (and Final) Captivity of Judah.*—The date of this is given in 2 Kings xxv, 1 and Jer. xxxix, 1–2, as commencing in the ninth year of Zedekiah (tenth month) and seventeenth of Nebuchadnezzar (= 586 B.C.—see Note J), and ending "on the ninth day of the fourth month (July) in the eleventh year of Zedekiah" (584 B.C.) (Jer. xxxix, 2). The siege thus actually lasted eighteen months. Jeremiah, who had remained in the land after the Second (Great) Captivity in order to minister to the poor Remnant (2 Kings xxiv, 14), and who had been kept in confinement during the siege (see Jer. xxxii, 2), is not carried off to Babylon, but is given the option of either accompanying the "remnant of the people that remained in

the city" into exile, or remaining behind. He chose the latter alternative, and eventually goes down into Egypt with those left behind after the final Captivity, and where he is supposed to have died, as far as can be gathered from the Biblical record of his life.

CHAPTER V

FROM THE DESTRUCTION OF JERUSALEM TO THE TIME OF CHRIST

The date of our Lord's ministry ("unto Messiah the Prince") is given in Daniel's vision of the "Seventy Weeks" in chapter ix, verse 25: "Know therefore and understand, that, from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks and three-score and two weeks," or sixty-nine 'weeks' in all, the cypher for 483 years actual (7 × 69).

Three decrees concerning the restoration of Jerusalem are recorded: firstly, that of Cyrus in 534 B.C. permitting the return of the Jews (2 Chron. xxxvi, 22); secondly, that of Darius, 520 B.C., precisely seventy years after the departure of the Shekinah from the Temple, just as the earlier one of Cyrus was precisely seventy years from the date of the First Captivity (Ezra, vi, 1–3); and thirdly, that of Artaxerxes given to Ezra (vii, 7) in his seventh year, and extended in that given to Nehemiah (Neh. ii, 1–8) in his twentieth year. The Temple itself was finished in the "sixth year of Darius" (Ezra vi,

15), 515 B.C., precisely seventy years from the mid-date of the *Third* Captivity (585 B.C.).

The particular decree from which Daniel's 483 years should be reckoned is that of Artaxerxes issued in his seventh year (458–7 B.C.), and not from the earlier decrees of Cyrus and Darius. Under the decree of Cyrus only the foundation of the Temple was laid (see Isaiah xliv, 28—" (I am the Lord) that saith of Cyrus,* He . . . shall perform all my pleasure ; even saying to Jerusalem, Thou shalt be built : and to the temple, *Thy foundation shall be laid*"), and later this decree became lost and forgotten and therefore void, to be found eventually by Darius who issued a new decree confirming it.

It was, however, the later decrees of Artaxerxes, granted to Ezra and Nehemiah, which were instrumental in rebuilding the city itself—" the *street* shall be built again, and the wall, even in troublous times," as was precisely the case (see Dan. ix, 25)—which up till then remained in a ruinous condition. Without these decrees of Artaxerxes the complete restoration of Jerusalem, temple *and* city,

* Note the mention of Cyrus by name by Isaiah prophesying about 710 B.C., nearly 200 years before, and compare similar instance in 1 Kings xiii, 2, where Josiah is mentioned 300 years before he came to the throne of Judah.

would have remained indefinitely in abeyance, those of Cyrus and Darius having lost their authority by reason of their lapsing before the work of restoration was completed.

That the decree of Cyrus was not in fulfilment of Daniel's prophecy is proved by the wording of the petition of the enemies of the Jews to the king to stop the work—"We certify the king that, IF *this city be builded again, and the walls thereof set up,* thou shalt have no portion on this side the river" (Euphrates)—Ezra iv, 16. To allow the building of the Temple was merely to give a conquered race the right to worship according to their religion, but it was a very different thing to permit them to rebuild and fortify their city. The petition of Nehemiah to Artaxerxes (Neh. ii, 5) was specifically to rebuild the city and its walls; that of Ezra to restore the services of the Temple.

Daniel's prophecy gives us the date of the commencement of our Lord's ministry—"unto Messiah the Prince"—483 years from 457 B.C. bring us to A.D. 27.* Since this expression may mean either to the Birth or to the Baptism

* 483–457 + 1 = A.D. 27, one year being added when passing from B.C. to A.D. dates because there is no A.D. zero, as we pass direct from 1 B.C. to A.D. 1. Conversely, 457 B.C. + A.D. 27 *minus* one year equals 483 years.

of our Lord, there is a certain amount of uncertainty as to which is meant. The words of our Lord Himself, however, in Mark i, 15, immediately after His Baptism and forty days in the wilderness, "*The time is fulfilled,*" clearly imply that such is the event foretold, since Daniel is the only prophet who gives us the *time* of our Lord's first advent, thus supplying the one detail lacking in other prophecies respecting His life on earth.

Our Lord was born in the autumn of 4 B.C.,* and met His death in the spring of A.D. 30.* In A.D. 27, therefore, He was in His thirtieth year as stated by St. Luke, His ministry lasting two and a half years (refer *W. G. P.*, pp. 168–9, on duration of ministry, three and a half or two and a half years), autumn of A.D. 27 to spring of A.D. 30.

The fact that our Lord was born in 4 B.C. is sometimes puzzling to those not acquainted as to how our *Anno Domini* reckoning came into use. If our Lord was born in 4 B.C., it may be asked, why should the dating of the Christian Era commence in the fourth year after and be called A.D. 1?

This is due to the fact that the *Anno Domini*

---

* Dates structurally defined in the chronologic record of the Great Pyramid, and authenticated by secular history. (See Plate III, p. 64.)

method of reckoning was not established until the sixth century by the Scythian monk Dionysius, who, taking as his starting point the traditional date of the founding of Rome (A.U.C.), placed the year A.D. 1 too late, while the commencement of the A.U.C. reckoning (753 B.C.) is itself uncertain within a few years. This origin of the Christian Epoch is set forth in the Gregorian rule—"The years are denominated as *years current* from the midnight between the 31st December and the 1st of January immediately subsequent to the Birth of Christ, according to the chronological determination of the event by Dionysius Exiguus."

From this method of fixing the epoch of the present era it is seen that there is no A.D. zero and no zero B.C. In other words, the first year of the new era was called the "year one", perhaps a natural thing to do, and therefore counted as one before it was a minute old, equivalent to saying a child is one year old at birth.

In the same way, the year immediately preceding it was called 1 B.C. The defect, however, of such reckoning is seen when we pass from B.C. to A.D. dates, and when we add dates together to find the number of years between them. Thus from a given date in

1 B.C. to the same date in A.D. 1 is one year, but 1 B.C. plus A.D. 1 gives two years arithmetically. Consequently, the sum of the *nominal* years B.C. and A.D. must be diminished by one to find the true interval between them. Thus from January, 4 B.C., to January, 1930, is an interval of 1933 years, not 1934. This accounts for the fact that the six millenniums from 4000 B.C. terminate in A.D. 2001 (see p. 7 above), and not at the even two thousand as one might expect.

TABLE VIII. CHRONOLOGICAL SUMMARY

4000 B.C. to A.D. 27 a period of 4026 years

Period.	No. of Years.	See Table.
From Adam to the Deluge	1656	I
,, Deluge to Call of Abraham . . .	428 *	III
,, Call of Abraham to Exodus . . .	430	IV
,, Exodus to Founding of Solomon's Temple	479	VI
,, Founding of Temple to Destruction of Jerusalem by Nebuchadnezzar in 584 B.C. .	423 †	VII
From Fall of Jerusalem to Decree of Artaxerxes .	127	
,, Decree of Artaxerxes to Commencement of our Lord's Ministry (Dan. ix, 25) in A.D. 27 .	483	
Total	4026	

* Includes duration of Flood, one year.

† The total of Table VII plus the reign of Solomon from the Founding of the Temple to Rehoboam, 37 years.

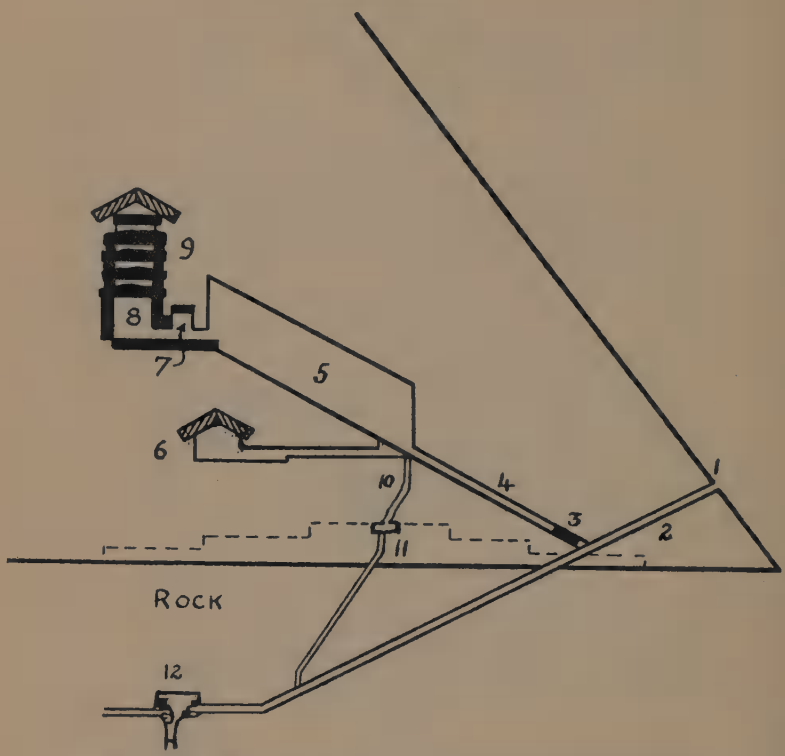

PLATE I. SECTION OF GREAT PYRAMID SHOWING PASSAGES AND CHAMBERS. 1. Entrance in North Face. 2. Entrance Passage and its continuation the Descending Passage. 3. Granite Plug. 4. Ascending Passage. 5. Grand Gallery. 6. Queen's Chamber at end of Horizontal passage. 7. Ante-chamber. 8. King's Chamber. 9. Chambers of Construction. 10. Well Shaft leading to (11) Grotto. 12. Subterranean Pit.

CHAPTER VI

THE GREAT PYRAMID'S CHRONOGRAPH

The Diagram opposite (reproduced from the author's *Mystery of the Great Pyramid* by kind permission of George Routledge & Sons, Ltd.), is a vertical section of part of the Great Pyramid of Gizeh showing the arrangement of its internal passages and chambers, and the names by which they are usually designated. Though the two principal chambers are called the King's and Queen's chambers respectively, this is more or less a convention borrowed from later-constructed pyramids which were built as royal tombs. The Great Pyramid, on the other hand, was not even intended as a tomb, while structural examination of its peculiar arrangement of passages definitely proves it could not have been used as such at any time.*

The true purpose of its passage system is to enshrine in stone, in the form of a diagram or graph, a chronologic chart of the six thousand

---

* Refer chap. i, pp. 14–28, *Witness of G. P.*, or chap. iii, pp. 37–50, *Mystery of G. P.*, for detailed proofs discounting the tombic theory of the Great Pyramid.

years of Adamic civilization, the structural changes therein defining the dates of epoch-making events in world-history.

While surprise has been expressed that anyone should erect such a gigantic structure, employing thereon thousands of men for twenty years, in addition to ten years preliminary work, merely for the purpose of chronology—though the Great Pyramid fulfils other functions as well—a purpose, too, not for the benefit or understanding of the era in which it was erected, but one which would not be recognized and interpreted till over four thousand years afterwards, it should be realized that this form of representation was employed because, while written records are liable to perish, and, when they survive, to be misread, a megalithic structure of the size and solidity of the Great Pyramid is virtually indestructible, and incapable of being distorted as—sad to say—the written word of the Bible has been treated by certain critics. What the Great Pyramid has to tell us must be either accepted or rejected *in toto*. No half explanations, such as Modernists attempt to give us regarding Scripture, will suffice to explain its unique construction.

That various theories and chronologic interpretations have been read into the Great

Pyramid's structure is because their exponents have failed to understand—or properly to interpret—the language employed by the architect, which is *geometry*, and which follows certain definite rules, or to follow the indications, astronomical and scientific, that have been provided towards elucidating its interpretation. The Great Pyramid is literally the "Bible in Stone". Hence their perfect agreement chronologically.

The system of chronology, indeed, revealed in the internal structure of the Great Pyramid is defined with an accuracy equal to any modern scientific method of representation. Actually *two* systems are defined, the special enlarged system being applicable only to modern times, and therefore not necessary to our present thesis, the Diagram at p. 60* showing the general small scale system, synchronizing with the 6,000 years of Bible history and prophecy. The key diagram below shows how this period is defined to the scale of one Pyramid inch to a solar year (1,000 Pyramid inches equal 1,001 British inches).†

---

* Reproduced from *The Great Pyramid : Its Divine Message*, by courtesy of the author, D. Davidson, M. Inst. Struct. Eng. and of the publishers, Messrs. Williams & Norgate, Ltd.

† Zero A.P. in Diagram means zero year of the Pyramid's chronology, or "Year of the Pyramid", equivalent to our A.M. or *Anno Mundi* ("Year of the World").

The diagram (Fig. A) clearly indicates how the Great Pyramid's chronograph defines an initial and a terminal period of 2,520 years—the great "Seven Times" of Hebrew Scripture prophecy—shown by the diameters of circles each representing half-periods of 1,260 years (the "Time, Times, and half a Time", or three and a half "Times", of prophecy), with two intervening periods of 480 years.

The initial period of 2,520 solar years ends at A.M. 2520 (see Fig. B, given as 2520 A.P.), equivalent to 1480 B.C.*; 480 years thence bring us to A.M. (or A.P.) 3,000 (1000 B.C.), the date of the Dedication of Solomon's Temple, when the Shekinah Glory "filled the House of the Lord" (1 Kings viii, 7). The second interval of 480 years carries us to A.M. 3480 (520 B.C.), the date of the decree of Darius (see p. 49 *ante*) to restore the Temple which was completed five years later. This date also marked the termination of the seventy years' "indignation" of Zech. i, 12, the commencement of which had been signified by the departure of the Shekinah in the sixth year

* Defined geometrically by verticals from junction of roof-line of descending Entrance Passage with floor-line of Ascending Passage. The date of the Exodus (1486 B.C.) is given by the intersection of the central axis of the entrance passage with the floor line of Ascending Passage produced. (Refer Diagram, p. 64).

of the second captivity of Judah (Ezek. viii, 1; ix, 3).

The period of 2520 years expressed as *calendar* years (i.e. a year of 360 days) is equivalent to 2484 solar years, and if reckoned from A.M. zero brings us to a date A.M. 2484* (= 1516 B.C.), which is thirty years previous to the date of the Exodus, and 400 years† after the Call of Abraham. It is interesting to note in this connection that, according to Jewish tradition preserved in the Talmud, this was the date of an attempted but abortive Exodus on the part of a section of the Israelites thirty years before the true Exodus under Moses (Davidson).

Referring to the Diagram (Fig. A), the Hebrew date of the Deluge is given (A.M. 1656; stated as 1655·878, etc., this being the figure calculated from the geometrical construction) by the point where the lower horizontal tangent from the second of the initial 1,260 inch circles described on the Entrance Passage datum line, cuts the chronological line of the Ascending Passage. Similar construction from the corresponding

---

* A.M. (or A.P.) 2484 is indicated in the Pyramid's chronograph by the junction of floor-line of Entrance Passage with floor-line of Ascending Passage produced. (Refer Diagram, p. 64.)

† Refer Gen. xv, 13. The true significance, prophetical and historical, of the 400 years is explained at p. 31 *ante*.

circle described on the Ascending Passage (produced) datum indicates the same date on the chronological line of the Entrance Passage. This date, therefore, lies on the same vertical co-ordinate passing through the passages or passage produced. Similarly, all other dates as given on the Diagram—A.P. 0, A.P. 1260, A.P. 2520, etc., up to the final A.P. 6,000.

This illustrates one of the fixed rules of geometrical representation—namely, the rule of co-ordinates. Yet, strange to say, it appears to be little understood by certain pyramidologists, judging by the schemes of pyramid chronology produced by them, for in every instance that has come to the present writer's notice, *different* dates are given by points in the upper and lower systems of passages lying along the *same* vertical co-ordinate.

Thus, for example, take the Great Step at the top of the Grand Gallery (see Diagram at p. 56). This lies on the central plane passing through the Apex of the Pyramid, shown by the line in dot and dash parallel with the A.P. 6000 line in Diagram facing p. 60. Now this central vertical line passes through the middle of the Queen's Chamber, and, lower down, through the small horizontal passage connecting the foot of the Descending Passage with the Subterranean Pit. Since the Great

Step defines in the chronologic line (which runs up the Grand Gallery) the date 25th January, 1844, the centre of the Queen's Chamber, *and all other points lying on this vertical line*, will also define the *same* date.

The correct method of reading the Great Pyramid's chronograph, and the principles involved, are fully explained in our *Witness of the Great Pyramid* (pp. 187–190, 2nd ed.). The foregoing is sufficient to show that this chronograph follows certain well-recognized geometrical rules, and that it is consequently not a mere theory but capable of scientific demonstration.

The next Biblical date indicated is that of the Nativity in 4 B.C., and is marked by the intersection of the floor level of the Queen's Chamber with the Ascending Passage floor-line (see Diagram, p. 64), while the Crucifixion in A.D. 30 is defined by the junction of roof-line of Ascending Passage with lower (or north) end of Gallery, and a perpendicular therefrom to the floor. The spaciousness of the Gallery thus fitly represents the spiritual benefits of the Gospel Age and the Christian Dispensation inaugurated by the death and passion of our Lord. The apt manner in which the different changes in the structure of the Pyramid's

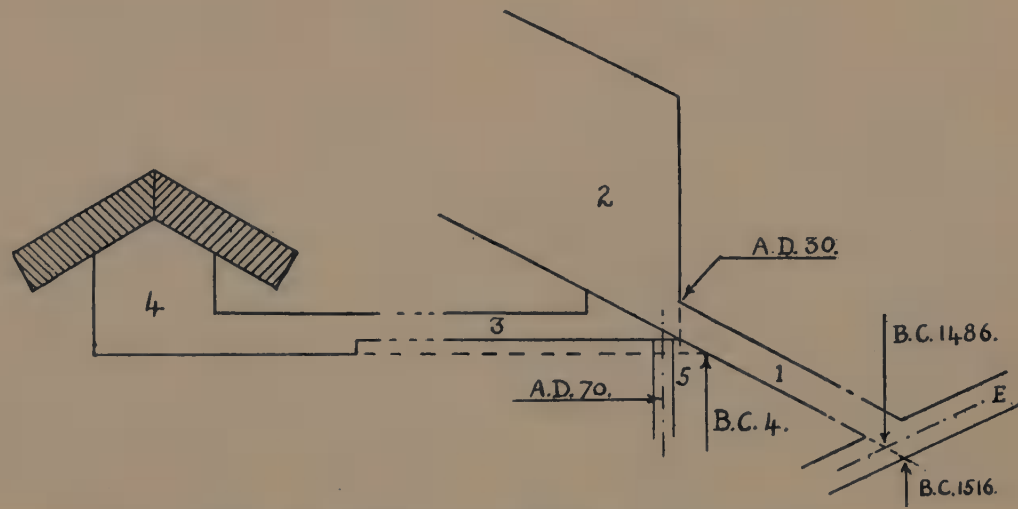

PLATE III. BIBLICAL DATES DEFINED IN GREAT PYRAMID.

E. Entrance Passage; 1, Ascending Passage; 2, Grand Gallery; 3, Horizontal Passage leading to (4) Queen's Chamber; 5, Well-shaft marking date of Destruction of Jerusalem. (Diagram not to scale.)

TABLE IX. BIBLE DATES DEFINED IN THE GREAT PYRAMID'S CHRONOGRAPH

Pyramid date A.P.	Historical date B.C.	EVENT DEFINED.
0	4000	Biblical Zero. Adamic history begins.
1656	2344	Noachian Deluge.
2484	1516	400 years from Call of Abram. Traditional abortive Exodus.
2514	1486	Exodus from Egypt.
3000	1000	(Central date of Chronograph) : Dedication of Solomon's Temple.
3480	520	Founding of Second Temple.
3996	4	Birth of Christ (October) } 32·5 years
4028½	A.D. 30	Crucifixion (April) } interval.
4069 *	A.D. 70	Destruction of Jerusalem by Romans.

* Defined by centre of well-shaft at lower end of Grand Gallery and junction of Horizontal Passage to Queen's (or Jews') Chamber (see Diagram, Plate III). Since the Jews rejected Christ, they remain spiritually at the level they had reached under the Mosaic law at the time of His Coming. Hence their future progress remains at this level and in the same cramped space of the Horizontal Passage as the Ascending Passage leading to it, and symbolising the 'Yoke of the Law'.

passages and chambers symbolize the events chronologically defined at the points where these changes are introduced, is made clear to the reader in our various contributions to Great Pyramid literature.

The terminal period of 2520 years ends in the Granite Leaf of the Ante-chamber (at the point where the final 1260 diameter circle cuts the vertical A.P. 6000 line), the small chamber between the Grand Gallery and King's Chamber (see p. 56), thus completing the 6,000 years of the Great Pyramid's chronograph, and confirming an ancient belief, existent in Jewish tradition, that a period of this duration had been set apart by the Creator for the development and tuition of man through various phases of civilization. The beginning of this period has been incorrectly defined as the date of Creation, an error natural enough under the circumstances, whereas it is more properly the commencement of Adamic history and civilization, the start of a definite epoch. On the other hand, the Bible record merely tells us "Creation" took place "in the beginning" and in orderly stages, without any statement as to the actual time this may have happened.

APPENDIX

NOTES

APPENDIX

Note A—The Dynasties of the First Book of Genesis—(Page 14)

Some time after writing Chapter I and the suggestions made therein as to the probable true explanation of the great ages attributed to the early patriarchs in Genesis,* a long footnote on the same subject by Ferrar Fenton was noted, extracts from which are here reproduced as confirmatory evidence from a high authority on Bible exposition, and for the benefit of our readers who may not have his translation to refer to.

"I think it well," he writes (p. 10), "to endeavour to remove a difficulty that has for generations puzzled students of the Holy Scriptures, in regard to the age to which men before Abraham are stated to have lived. Sceptics have delightedly used this point as

* The present writer makes no claim to have originated this suggestion. The idea was first suggested to him by a correspondent in connection with his *Which?—The Bible or Modernism?* (1923), wherein the ages of the patriarchs are discussed. Since then the writer has considered that the dynastic theory affords the most likely explanation (Refer also Table V in Davidson's volume).

a weapon of assault upon Biblical history . . . But the difficulty has arisen from a want of knowledge . . . of the methods of expression used in the primeval literature of Asia . . . and the modes of thought prevalent amongst the earliest races of that continent, and which, at least in their religious affairs, continue to this day, and have even been continued in the legal vocabulary of the British Constitution to our own times. Thus . . . according to our law, 'The King never dies—he only vacates the throne,' or demises the crown, yet no one imagines, or asserts by that expression, that the present reigning monarch is twelve hundred years of age, as he would be, dating from King Arthur, who is said to be his remote ancestor, or 'father', as he would be called in the Hebrew, Arabic, or Chinese languages."

The support given to the dynastic idea by the special case of Abraham to which we draw attention, is also noted by Ferrar Fenton.

"If Abraham's ancestor, Arphaxad, and his father, Terah, and all his contemporaries, had been accustomed to his own knowledge to produce 'sons and daughters' from 35 years of age until 478 to 500 years, as recorded in Gen. xi . . . it would have needed no faith at all of an extraordinary kind for Abraham to believe he could do the same when only 80, or

need any special restoration of his youth by Divine power to enable him, as the messenger and the Apostle both said it did" (St. Paul in Romans iv, 3–21). "It has long appeared extraordinary that neither the assailants of the Bible, nor its defenders, have seen this question in the light I now put it, and which is undoubtedly the right one."

Note B—The Millennium in A.D. 2001—(Page 17)

The reader may be puzzled by the apparent lack of symmetry between the B.C. and A.D. dates, and expect that 6,000 years from 4000 B.C. should terminate in A.D. 2000. This, however, is simply due to our defective method of reckoning historical time (as distinct from true astronomical reckoning), whereby 1 B.C. is the year immediately preceding A.D. 1, there being no such year as A.D. zero, a method of reckoning equivalent to saying an infant is one year old at birth. In other words, from (say) 1000 B.C. to A.D. 1000, appears at first to be a period of 2,000 years; actually, however, it is 1,999 years. The full two millenniums, therefore, carry us into A.D. 1001.

To avoid this unsymmetrical and defective method of reckoning, astronomers define the year preceding A.D. 1 as the year 0 B.C.

Historical 1 B.C. is thus equivalent to Astronomical zero B.C., and Historical 2 B.C. to Astronomical 1 B.C., and so on. For sake of convenience, and because the reader will be more familiar with it, the historical method of reckoning B.C. dates is here followed.

Since all A.M. dates, also, are converted into equivalent B.C. years, he will be able to visualize better how long ago the events recorded took place.

The A.M. method of reckoning, however, from the autumnal equinox of A.M. zero is the more accurate one, and where both A.M. and B.C. years are given it should be understood that the latter are approximate only. The A.M. year plus the B.C. year equals 4,000, but since the former commences at the autumnal equinox, while our historical (and civil) year begins on 1st January, the two reckonings overlap one another by nine months. The true equivalent year, therefore, of one reckoning expressed as a year in the other should be given as a year and a fraction. For the sake of simplicity, however—a desideratum for most people where figures and dates are concerned—we have assumed that both forms of reckoning commenced from the same chronological zero, so as to avoid the use of fractions or decimals.

If the reader has access to Mr. Davidson's

large volume on the Great Pyramid and refers to Table XXX therein, the foregoing will be clearer to him by studying the table where both A.M. and B. C. years are set out in two vertical columns in their correct relative positions. Thus take, for example, the year 584 B.C., when the Temple and City of Jerusalem were burnt by Nebuchadnezzar. The approximate equivalent A.M. year will be 4000 minus 584, which gives 3416. For the above reasons, however, and since the fall of Jerusalem occurred during the fourth month (2 Kings xxv, 3–4—equivalent to our July),* the true A.M. year was near the close of 3415, expressed as 3415¾. In other words, the year A.M. 3415 really extends from the autumn of 585 B.C. to the autumn of B.C. 584 when A.M. 3416 commences. More correctly, therefore, A.M. zero is equivalent to 3999·25. B.C. Proof: — A.M. 6000 = A.D. 2001·75 (i.e. autumn equinox of A.D. 2001); 3999·25 B.C. + A.D. 2001·75 less one (see p. 54) = 6000 years.

* It will be noticed that in verse 3 the word "fourth" is in italics in the A.V. as not in the original; the preceding "day" is also shown as inserted by the translators. Ferrar Fenton consequently translates this "at the ninth month", instead of, as in the A.V., "on the ninth (*day of the fourth*) month." Jeremiah xxxix, 2, however, tells us that "in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up", which appears to confirm the statement of 2 Kings xxv, 3–4, as given in the A.V.

Note C—Dynasty of Shem—(Page 22)

The duration of the dynasty of Shem has to be found indirectly, as the age of Noah at birth of Shem is not given (Gen. vi, 10) ; its duration also is not necessary to chronological descent. Also, though mentioned first it does not necessarily imply he was the eldest. Gen. x, 21 describes Japheth as "the elder", while Gen. ix, 24, tells us Ham was the youngest. Shem, we are told, was a hundred years old at birth of Arphaxad two years after the Deluge (Gen. xi, 10), 2341 B.C. (Deluge ended in 2343 B.C.), and that he lived for another 500 years. He therefore lived a total of 600 years, from 2441 to 1841 B.C.

Note D—Duration of the Flood—(Page 27)

This is given in Gen. vii, 11, and viii, 14, from the time Noah entered the ark until the earth was dry again, as from the "17th day of the 2nd month" in one year to the twenty-seventh day of the same month in the following year. As the calendar of the ancients was based upon the moon, with the necessary intercalations to adjust it to the solar year, and since the lunar year is eleven days shorter than the solar, the foregoing period is precisely a *solar* year. This is why the Deluge is given

as ending on the 27th of the month and not on the 17th. Both dates being inclusive, makes the necessary eleven days excess over the lunar year to equal a solar year.

Note E—The Date of the Exodus—(Page 30)

A date *structurally* defined in the Great Pyramid as the date of a new Epoch (refer footnote, p. 60). Corroborative proof of the 215 years of the Septuagint from the date of Jacob's entry in Egypt, when aged 130—or 345 years from his birth :—

Jacob	aged 80	when	Levi	born	the *four* generations of Israel (see Ex. vi, 16–20).
Levi	,, 44	,,	Kohath	,,	
Kohath	,, 65	,,	Amram	,,	
Amram	,, 76	,,	Moses	,,	
Moses	,, 80	at time of Exodus ("in the *fourth* generation"—Gen. xv, 16).			
Total	345 years.				

Jacob born (Table IV) 1831 B.C.; Exodus 345 years later = 1486 B.C. (Refer Dimbleby, Table III, p. 28.)

While the A.V. reading of Ex. xii, 40 appears to make the sojourn of the Israelites in Egypt a period of 430 years, the translators of the R.V. have made this verse to read as if there was no doubt about it, overlooking the evidence of other passages (e.g. Gal. iii, 17, as explained at page 30 in footnote) which explain it. They may, as some commentators do, have considered that half this period was too short for the great increase in the numbers of the Israelites during

their residence in Egypt. Ex. i, 7–22, implies, however, that the race was exceedingly fertile, if, indeed, their increase was not miraculous. Dimbleby shows (p. 33) that, from the original seventy souls (males) which came into Egypt with Jacob (Gen. xlvi, 26–7),* in seven generations of thirty years each a population of nearly 2½ millions could be descended.

Again, Kohath, grandfather of Moses, was one of those who entered Egypt with Jacob (see Gen. xlvii, 11). Kohath lived 133 years and Amram, his son, father of Moses, 137. Now supposing, to take an extreme case, Kohath was an infant only a few months old when he entered Egypt, and that Amram was born the same year that his father died, we have a total of 270 years, which added to the age of Moses at the time of the Exodus (80), still leaves an interval of another eighty years to be accounted for, if the sojourn in Egypt itself was 430 years. Seeing, however, that the first of the above suppositions is unlikely (Kohath being mentioned as the second of the three sons of Levi), while the second is most improbable, if not impossible, it is clearly

* The "three score and ten" of verse 27 is made up of the 66 of verse 26 who entered Egypt in company with Jacob, and Joseph and his two sons already in Egypt (69), and Jacob himself (70).

obvious that the sojourn must have been a very much shorter period.

The same conclusion is borne out by the facts respecting Jochebed, the mother of Moses, who was a daughter of Levi and born in Egypt (see Ex. ii, 1; Numb. xxvi, 59). From the death of Levi to the birth of Moses is an interval of forty-eight years (refer Table V, page 33). To increase the sojourn, therefore, from 215 years to 430, means that Jochebed must have been *at least* 263 years old when Moses was born!

That the 430 years should be reckoned from Abraham and *includes* his sojourning in Canaan, as stated by St. Paul in Gal. iii, 17, is confirmed by the Septuagint version of Ex. xii, 40: "The dwelling of the sons of Israel, and of their fathers, which they dwelt in *the land of Canaan, and* in the land of Egypt, was four hundred and thirty years."

NOTE F—FABRICATION OF JEWISH CHRONOLOGY—(Page 39)

It may seem remarkable that, notwithstanding the clear utterances of the Hebrew Scriptures regarding the coming of the Messiah, and particularly of the *time* of that event as foretold by Daniel, yet the Jews nationally

failed to recognize it when it came to pass. This is due to the fact that the Rabbis of that day—and for some time after—misrepresented certain chronological statements in the books of Ezra and Nehemiah, in order to obscure the fact that our Lord's Advent and Ministry fulfilled Daniel's prophecy when interpreted in the light of such statements.*

These falsifications were carried through various stages and attained finality in the rise of the false Messiah, Bar Cocheba, in A.D. 132, whose rebellion against Rome, lasting as it did three and a half years (Daniel's final half-week), appeared to fulfil their application at the ending of their alleged seventy 'weeks' in A.D. 135.

Thus, by identifying Artaxerxes III (Okhos) with Darius I, and taking the latter's decree, issued in his second year, to restore the Temple as the starting point of Daniel's seventy 'weeks', they arrived at its apparent completion, 490 years later, with the collapse of Bar Cocheba's rebellion in A.D. 135, when the ruins of the Temple left by Titus were razed to the ground, and then ploughed over. From the second year of Artaxerxes III, 356 B.C., to A.D. 135,

* Refer to the author's *Times of the Gentiles* (Covenant Publishing Co., Ltd.), pp. 92–106, for explanation and historical fulfilment of Daniel's prophecy of the "Seventy Weeks".

is a period of 490 years. In a similar way, and by varying the unit-value of Daniel's 'week' as required in order to make it fit the desired chronology, the prophecy was applied to various other episodes in Jewish history, such as to the period of Antiochus Epiphanes (165 B.C.),* to the Asmonæan dynasty (107 B.C.), by the Herodians to Herod (37 B.C.), with Herod as the Messiah, and others. As events proved the failure of each theory in turn, so was it applied in another direction, with the result that history was falsified in the end to the extent of over 150 years, through substituting Artaxerxes Okhos for Darius Hystaspes in the final application to Bar Cocheba. The interval between Darius and Artaxerxes III being 163 years, Persian history was *shortened* by that amount, and the reigns of intermediate rulers ignored.

Elements of this falsification are found in the writings of Josephus, who otherwise is reliable in the history of his own life and times, showing how powerful was the influence of the Rabbis and scholars of the first century as to leave its mark upon a historian generally

* This particular theory, an identity followed by Josephus (*Antiq.*, xii, v, 3–vii, 7), has been seized upon by critics to discredit the authenticity of the book of Daniel by ascribing to it a date long after the time of Daniel himself.

regarded as unusually trustworthy. The effects of such falsification of past history are still apparent in the modern system of Jewish chronology. (Refer Table XXVIII of Davidson's *Great Pyramid*, which shows the evolution of the forged Jewish system of chronology and the original true Hebrew chronology.)

"Realization of the forgery places us in possession of the original Hebrew chronology. This is found to agree with the Great Pyramid's system of astronomical chronology, with the Egyptian and Babylonian systems of chronology, and with the Scriptural systems of chronology, to the day, month, and year, for all definite points of chronological contact." (Davidson in Supplement to *Talks on the Great Pyramid*, art. "The Messiah of the Jews".)

Note G—The 450 years of St. Paul in Acts xiii, 20—(Page 40)

Like the four hundred years of Gen. xv, 13, which, as already explained, is often supposed to be the same as the 430 years of Ex. xii, 41, "expressed in round numbers," so is the above passage often considered as expressing the 480 of 1 Kings vi, 1, in a round number. At first sight it reads as if St. Paul was extending the period of the Judges alone to one of 450 years, and would thus appear to give some

justification for the 592 years of Josephus for the whole era.

This passage, however, in the thirteenth chapter of Acts is, unfortunately, not well translated in the A.V., so that the proper connection of events is obscured. It is much more clearly expressed in Ferrar Fenton's translation,* which emphasizes the fact that the whole theme of St. Paul's sermon at Antioch is justification by faith, proved by the fulfilment of the promise of an everlasting kingdom to

---

* For the benefit of readers who have not Ferrar Fenton's *Bible in Modern English* to refer to, we here give his translation of this passage: "Men of Israel and those that reverence God, listen. The God of this people Israel chose our forefathers and raised up the nation during their residence in the land of Egypt, and with a high arm He led them out of it. And for the space of about 40 years he endured their behaviour in the desert. Afterwards, when he had conquered seven nations in the land of Canaan, he entrusted them with the possession of their country for about 450 years. And, *contemporary with these events*, he gave judges until the end of Samuel the prophet. And when they demanded a kingdom, then God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the period of forty years. And when he had removed him (Saul), He raised up David for them into the kingdom; and, giving evidence about him, He said, DAVID, THE SON OF JESSE, I HAVE FOUND A MAN AFTER MY OWN HEART, WHO WILL EXECUTE ALL MY PURPOSES. From his race God has, according to promise, brought to Israel a Saviour —Jesus." (See 1 Sam. xiii, 14.) (Emphasis in *italics* ours, in small capitals as F. F.) Note that F. F. makes the 450 years apply, not solely to the period of the judges, as the A.V. appears to do, but from events arising out of the Exodus, thus defining the Exodus as an era.

David, which promise was given in the 450th year of the Era of the Exodus. Just as Solomon uses this era in which to date the founding of his Temple, so does St. Paul date the promise to David.

The translation, too, of the passage as given in the A.V., does not necessarily make the 450 years count from the time of Othniel, the first judge over Israel after the death of Joshua, (Judges iii, 9), but from the year of the Exodus, for in Ex. xviii, 25, we find that Moses instituted judges over the people in that year. Adding to this date, 1486 B.C., the 450 years of St. Paul, we arrive at 1036 B.C. as the approximate date ("*about* the space of 450 years") of the above promise to David (see 2 Sam. vii, 4–17), at the time, that is, when he was reigning at Jerusalem as king over all Israel—1043 to 1010 B.C., thirty-three years (1 Kings ii, 11).

In connection with the foregoing 480 years of Solomon and 450 of St. Paul, Mr. Davidson points out that these are precisely sixteen and fifteen Egyptian *sed* periods respectively. *Sed* was the name given to a festival celebrated at the end (*sed*) of an astronomical period of thirty years, and in early times it was the custom for the king to appoint his co-regent at the *sed* festival.

"If the reigning king died before the following *sed* festival the power of the god (of his Dynasty) continued in his successor (his former co-regent). Such seems to have been the idea that formulated this early stage of the kingly doctrine of Divine Right, and of the constitutional formula persisting in our own times and kingdom, 'The king is dead, long live the king.'"

"The divine right was supposed to pass from one Dynasty to another . . . The king and his co-regent signified their accession of power by running or dancing before the shrine of the 'presence-form' of the god. Similarly David, in the year in which he received the promise of his everlasting kingdom, danced before the Ark of the Covenant, in the presence of the Shekinah, when the Ark returned from the Philistines.* St. Paul refers to this establishing of the kingdom in connection with the termination of a period of 450 years—obviously a period dating from an epoch in Israel's history. The period is an interval of fifteen *sed* periods of 30 years. Can it be that

* "And David danced before the Lord with all his might. . . . So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet" (2 Sam. vi, 14–15). See also 2 Sam. vii, 18–29, David's prayer in the presence of the Shekinah following Nathan's prophecy of his everlasting kingdom.

the Biblical evidence here points to the continuance of certain ancient sacred rites and customs as these were understood amongst the Hebrews, precisely as the Egyptians followed the rites and customs handed on to them by a former civilization that had reduced the central idea to the form presented by the rites of the *sed* festival in early Egypt ? " (*The Great Pyramid : its Divine Message*, pp. 34–5.) The evidence we have given (Chapter I) as to the common origin of a correct system of chronology, and the synchronization of early events (such as the Deluge) in the records of different races, would seem to warrant the answer to the foregoing question in the affirmative.

Note H—Judgeships of Tola and Jephthah—(Page 42)

The Oppression of the Ammonites (eighteen years—Jud. x, 8) which affected Israel east of the Jordan, began towards the close of the judgeship of Tola, and lasted from 1163–1145 B.C. It was eventually broken by Jephthah, who then became judge on that side of Jordan for six years.

Jephthah tells us (xi, 26) that his victory took place 300 years after the capture of Heshbon by Moses (see Deut. ii, 24 and

Numb. xxi, 21–6), the year before his death in 1445 B.C. (Moses born 1566 B.C.—Table V—; died, aged 120 (Deut. xxxiv, 5–7) 1446 B.C.), by asking the Amorites why they did not recover their city "within that time". This passage in Jud. xi, 26, is another of those long-dated historical references, like those in Ex. xii, 41; Gen. xv, 13; 1 Kings vi, 1; and Acts xiii, 20, which are of such service to the chronologer for verifying dates. (1445–1145 B.C. = 300 years.)

Note J—The Date of Zedekiah—(Page 44)

Though in our Table VII we give Zedekiah's accession as occurring in 595 B.C., this must have taken place either quite late in that year or early in the year following (594), if we are to synchronize it with the regnal years of Nebuchadnezzar given in 2 Kings xxv, 8 and Jer. xxxix, 1 and xxxii, 1. Reference to 2 Chron. xxxvi, 10, also, seems to infer that a whole year elapsed from the dethronement and deportation of Jehoiachin after his short reign of three months, and the placing of Zedekiah on the throne by Nebuchadnezzar in his stead—"at the turn of the year," as Ferrar Fenton translates it. This would mean that Zedekiah's reign actually began in 594 B.C., the destruction of the Temple taking place

"*in* his eleventh year" as recorded in 2 Kings xxv, 2, and Jeremiah xxxix, 2, 584 B.C. The full eleven years given in our table is as recorded in 2 Chron. xxxvi, 11, an instance of a reign just short of a definite number of years being stated as if it had actually lasted that time, a method often found in ancient chronological records. There are, however, sufficient references fixing the destruction of the city definitely in 584 B.C., *which is the date of importance in our chronology*, that the precise year of Zedekiah's accession is relatively unimportant, or whether he followed immediately after Jehoiachin or not.

INDEX OF AUTHORS REFERRED TO IN THE TEXT

(f denotes footnote)

BUDGE, Sir E. A. Wallis: *Book of the Cave of Treasures*, 3 (f), 42
COTSWORTH, M. B.: *Rational Almanac*, 10
DAVIDSON, D.: *Early Egypt, Babylonia, and Central Asia*, 23, 26
——: *The Great Pyramid*, 18, 21, 29 (f), 37 (f), 69, 80
——: *Talks on the Great Pyramid*, 18, 30
DIMBLEBY, J. B.: *Historical Bible*, 6, 15 (f), 17, 76
FENTON, Ferrar: *Bible in Modern English*, 10, 14, 45, 69, 73 (f).
FINN, Rev. A. H.: *Starting Place of Truth*, 6
JOSEPHUS: *Antiquities*, 34, 39, 42, 79(f)
STEWART, B.: *Mystery of the Great Pyramid*, 16, 22, 26, 57 (f)
——: *Which? — Bible or Modernism?* 69 (f)
——: *Witness of the Great Pyramid*, 16, 17, 57 (f), 63
——: *Times of the Gentiles*, 78 (f)

GENERAL INDEX

Abraham, Birth of (Date), 27–9
——: Call of, 29
——: Entry into Egypt, 29 (f)
Artaxerxes, Decrees of, 50

Berosus, Priest-Historian, 23–26
Bible, Versions of, 5

Christian Epoch, Origin of, 53
Chronologic Epochs in Bible :—
Gen. vi, 3, 13–14
Gen. xv, 13, 31
Ex. xii, 40–1, 30, 77
Judges, xi, 26, 84–5
1 Kings, vi, 1, 38
Acts, xiii, 20, 80
Gal. [illegible], 17, 30 (f), 77
Chronological Summary, 55
CHRONOLOGY : Basal date of, 18
—— (Bible) : Different Versions of, 2
——: How obtained, 9, 40
Chronology (Early), 9, 15
—— (Modern), 53, 71
Cyrus, Decree of, 49, 51

Daniel's Prophecy of the "Seventy Weeks", 49–52, 78
Darius, Decree of, 49, 60, 78
Deluge (The), 21
——: Chinese Records of, 21
——: Date of, 21, 24
——: Duration of, 27, 74

Exodus, Abortive, 61
Exodus (True) : Date of, 30, 35, 75
——: Egyptian Version of, 32, 35
——: Jewish Tradition of, 31

Jerusalem : Taken by Nebuchadnezzar, 47, 73
Jewish Chronology, Fabrication of, 77–80
Joseph in Egypt, 34–7
Josephus (*see* "Index of Authors")
Judah, Kings of, 44
——: First Captivity of, 45
——: Second Captivity of, 46
——: Third Captivity of, 47
Judges, Period of the, 40–2

Nativity, Date of the, 52

Patriarchs, Ages of the, 10–12
——: Represent Dynasties, 12, 69
——: Chaldean reference to, 23–5
Pharaoh of the Exodus, 32, 35
——: Oppression, 31, 37
Pyramid (Great) : A Record of Chronology, 17, 57–63
——: Date of Construction, 22
——: Biblical Dates recorded by, 65

Samaria, Capture of, 45
"Seventy Years" 'Desolation' of Jeremiah, 46
——: 'Indignation' of Zechariah, 47, 60
Shem, Dynasty of, 74
Sojourn of Israelites in Egypt (Duration of), 30, 76–7
Solar Year known to Ancients, 15

Temple of Solomon : Dedication of, 60
——: Foundation of, 38
——: Shekinah Glory leaves, 49
Temple of the Restoration, 50–1
Terah (Age of) at Birth of Abraham, 13, 28

Ussher's Chronology, 6

Zedekiah, Date of, 85

B95
University of Southern California
~~41583~~
THEOLOGY LIBRARY
CLAREMONT, CALIF.
School of Theology
at Claremont

THEOLOGY LIBRARY
CLAREMONT, CALIF.

Stewart, Basil, 1880-
True Bible chronology : four millennium

BS
637
S8

Stewart, Basil, 1880-
True Bible chronology; four millenniums from Adam to Christ, proved by the statements of scripture, and corroborated by the scientifically-recorded chronology of the great pyramid. London, G. Routledge, 1930.
88p. 22cm.

Includes bibliographical references and index

1. Bible--Chronology. 2. Pyramids--Curiosa and miscellany. I. Title.

CCSC/mmb

A9761

A9761